The Bombay Guardian.

VOL. XXIV.—New Series.—No. 15. SATURDAY, JUNE 8, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Constance Kent was convicted some thirteen years ago of the murder of her half-brother, and sentenced to death, but was pardoned by Her Majesty, the very greatness of the crime suggesting that she must have been insane. It appears from a statement that has just been made public by Dr. Bucknill, that she was quite sane. At the time of the trial she disclosed to him the reasons that led her to commit the murder. She was irritated by the way in which her step-mother sometimes spoke of her deceased mother and thought at first of taking the life of the step-mother, but concluded that the revenge would be more complete if she took the life of her only son.

—We have repeatedly expressed our conviction that a home for sailors is not worthy of the name that is not conducted on temperance principles, supplying its inmates with good food and pleasant beverages, but saving them from their greatest enemy, and helping them to see that *it is* an enemy, not at all essential to their true comfort. We have very much the same idea with regard to the Strangers' Home. This will be more truly a home to them if its rules and regulations are such as to exclude the introduction of all intoxicants. These strangers are generally persons who are not in a position to pay their way at a hotel, and there is a certain proportion of them who have been reduced from better circumstances by drink. The institution is undoubtedly a very useful one, and many have been helped by it. We believe that no intoxicants are supplied on the premises; but it would seem that the men bring it in with them, and as a matter of fact, there is a good deal of drinking. Now that in England Cocoa Houses and similar institutions are receiving a hearty welcome from the labouring classes, it seems to us desirable that our institutions which are intended to provide homes for wanderers, should be unalcoholic. Why should the stranger received in a home provided by the citizens of Bombay, be led to exclaim soon after entering, 'Hast thou found me, oh mine enemy?' It may be difficult to hinder the abuse of which we have been speaking; but it can be rectified we think, if the Committee seriously take the matter in hand.

—The *Indian Mirror* says that God and the devil, being two infinites, cannot exist together. But does any Christian believe that the devil is an infinite being? It would seem that our contemporary, the *Indian Christian Herald*, has this idea. Replying to the Mirror, instead of saying that the infinity of the devil is no doctrine of Christianity, it replies by pointing out that the attributes of God exist together and these are infinite. Worse and worse. Attributes are not something distinct from the being in whom they reside. Surely the editor of the *Herald* must be rusticating somewhere, and some unauthorized Sub has got hold of the editorial pen. Hindoos have mystified themselves by speaking of Bramha as at one time *nirgoon*, without qualities, and at another time as *sugoon*, or having qualties. But existence must be of some kind; and to mention the attributes is simply to determine the kind of existence. God is infinite and he is omnipresent; when we speak of his power, goodness, justice &c., we simply say what kind of a being is omnipresent. We beg the *Mirror* to believe that the devil is regarded by Christians as a finite, fallen spirit, possessing great power and craft, but not so formidable that the weakest child of God may not overcome him and put him to flight. He is practically ubiquitous so far as the world of sinners is concerned, because there are hosts of like-minded spirits associated with him Scripture speaks of 'the devil and his angels.'

—The *Indian Christian Herald* has some remarks about the falling off in the number of those natives who seek admission to the church of Christ. Is there on the whole a falling off in the number of Indian converts to Protestant Christianity? We doubt it. There are less in some places, and many more in others Without going into this matter at present, we notice some of the explanations given by the writer mentioned, of the alleged decline. One reason suggested by him is that formerly a good many converts considered the missionaries responsible to get them a fair start in life, and maintain them until they had succeeded in this Well, we cannot regret the decline that has taken place from this cause. The church may have fewer in number, but will be stronger. The writer then says that missionaries in earlier days took knowledge of the manners and customs of the people, had a measure of sympathy with them, and were sufficiently practical to do themselves the things that they wanted done.

"They did not make themselves beings of quite a different order from the people among whom they lived. There really ought not to be such a great distance between the Pastor and his flock as at the present moment exists. A good word or a kind look from one's superior goes far toward making him loved and respected. To a want of this kindly feeling and sympathy must be attributed the greater part of the secessions of the southern Bengali Christans to the Church of Rome. The Jesuit fathers, as is well known, are great proficients in this art of inducing the poor peasant Christians by soft and kind words."

We agree with our contemporary that there should be the greatest kindness and freedom from assumption in the bearing of the missionary towards the converts. The missionary should know how to bear long with those whose temptations are of an entirely different sort from those that affect him, and not to lose his interest in them when he finds that they are slow in reaching the best standard. So far as we have had the opportunity of observing, the secessions from Protestanism to Romanism were among those whose departure could not be regarded as a great misfortune by missionaries who feel that what India needs above all is a pure church. The *Herald* recommends that the missionaries of to-day should not be content to tread the beaten path, but go out of the way and try to break up new ground.

—Professor Max Muller in a lecture on Fetish worship, says:

The Palladium at Troy, which was supposed to have fallen from the sky and was believed to make the tower impregnable, might be called a fetish. Pausanius stated that, in ancient times, the images of the gods in Greece were rude stones, and mentioned such stones as still existing in his time. The same at Rome. Stones which were believed to have fallen from the sky were invoked to grant success in military enterprises. Turn to Christianity: it was notorious what treatment the images of saints received at the hands of the lower classes in Roman Catholic countries. Why should a worship paid to images, to relics, and symbols of all kinds find so many excuses when met with in Europe, while it is branded as fetishism and idolatry in Africa?

Why indeed? Especially when we consider that unto whom much is given from the[illegible] much be required. Responsibility [illegible] light, and professed Christ[illegible] the revelation which they believe in. The poor African is much more excusable. We are glad to find Professor Muller speaking out with no uncertain sound as in the following extract:

"Much might be said in explanation, even in excuse, of fetishism, under all its forms and disguises. It assisted weakness, it reminded of duty, it led thought from material objects to speculative visions, it comforted when nothing else would give peace. It seemed so harmless that it was difficult to see why it should have been so fiercely reprobated by some of the wisest teachers of mankind. It might have seemed strange to many that among the Ten Commandments, which were to set forth, in the shortest possible form, the highest, the most essential duties of man, the second place should be assigned to a prohibition of any kind of images. Let those who wish to understand the hidden wisdom of those words study the history of ancient religion; let them read the descriptions of religious festivals in Africa, in America, and Australia; let them witness also the pomp and display in some of our Christian churches and cathedrals. No arguments could prove that there was anything very wrong in all these outward signs and symbols. To many people they were even a help and comfort. But history was sometimes a stronger and sterner teacher than argument, and one of the lessons which the history of religions taught was that the curse pronounced against those who would change the invisible into the visible, the spiritual into the material, the divine into the human, the Infinite into the Finite, has come true in every nation on earth. We might consider ourselves safe against the fetishworship of the poor negro, but there were few of us, if any, who have not their own idols, whether in their churches or in their hearts."

—Mr. Spurgeon has lately given to the world a second series of "Lectures to my Students." Like almost every thing that is from Mr. Spurgeon's pen, these lectures are exceedingly readable. Mr. Spurgeon is not only one of the greatest preachers, he is a very felicitous writer. Nothing can be more unstudied in appearance than these Lectures, yet they embody the best observations of a life time, and are expressed without any pretension, and with a life and naturalness that lead the reader on from page to page as though he were going down an inclined plane. When Mr. Spurgeon began to preach, the critics could not sufficiently express their contempt for him because he attached more importance to the declaration of truth than to the niceties of grammar. How a man that violated grammar could be a genius was beyond their comprehension, and therefore beyond their belief. In one of these Lectures we find the following remarks:

"A sensible friend who will unsparingly criticize you from week to week will be a far greater blessing to you than a thousand undiscriminating admirers, if you have sense enough to bear his treatment, and grace enough to be thankful for it. When I was preaching at the Surrey Gardens, an unknown censor of great ability used to send me a weekly list of my mispronunciations and other slips of speech. He never signed his name and that was my only cause of complaint against him, for he left me in a debt which I could not acknowledge. I take this opportunity of confessing my obligations to him. For with genial temper, and an evident desire to [illegible] me, he marked down most relentlessly [illegible] which he supposed me to [illegible] Concerning some of thes[illegible] himself, but for t[illegible] remarks e[illegible] mist[illegible]

—The *Bengal Magazine* asks if there is any change in progress in the Religious aspect of Hindu Society, and answers its own question by referring to what has been witnessed in Calcutta.

"Forty years ago, who were the leading natives of Calcutta? Let us take half a dozen of the foremost. Few will dispute that these were 1*st*. Dwarka Nauth Tagore, member of the firm of Carr, Tagore and Co., 2*nd*. Prosono Coomar Tagore his cousin, Zemindar: 3*rd*. Russomoy Dutt, Banian to Messrs. Cruttenden Mackillop and Co., afterwards Judge of the Calcutta Court of Requests; 4*th*. Ram Comul Sen, Dewan of the Government Mint and afterwards Dewan of the Bank of Bengal; 5*th*. Raja Radha Cant Dev, President of the Dharma Sabha; 6*th*. A younger man than these who have been named, but one who was rapidly rising to fame and opulence, and who soon became their equal in every respect, Ram Gopal Ghose of the firm of Messrs. Kelsall and Ghose. All these were men of great wealth and great influence amongst their countrymen. And yet there was one great difference even amongst them, which divided them into two classes, and which we mention to show that our examples are taken not from one type, but indiscriminately. The difference was this. While all the six were equally zealous for native education, equally prominent in every public movement for the good of the nation, equally trusted by the officers at the head of the Government, three only ate and drank with Europeans, and so *sub rosa* broke the rules of caste; while the other three remained orthodox Hindus in their habits. It is needless to add that all the six have long been gathered to their fathers."

But what now of the families and descendents of these six persons?

"Of the six most prominent families of Calcutta, two have become entirely Brahmos, two have become entirely Christians, one has remained staunch Hindu, and one has left no male issue. Talk after this, of no change being visible in the religious aspect of Hindu society!"

—There was a very interesting meeting of the Bombay Temperance League on Tuesday evening at the house of Captain Oldham. Captain Oldham presided. The principal address was by Dr. Blaney; it was an admirable summary of the evidence regarding alcohol, showing that its effect upon a healthy system is and always must be injurious. We hope that this address will appear in print. It very effectually disposed of a number of sophisms that are current in society, regarding the necessity of stimulants. What was particularly valuable was Dr. Blaney's own testimony, showing that a man can be a total abstainer all his life, in India, and all the time do an amount of work that would startle ordinary workers. If alcohol is to the healthy human system never of the nature of food, if on the contrary, its action is harmful, then it is very evident that the Author of our being has written in our very nature a law forbidding us to use it, just as imperative as though it had been written in the Bible in so many words. Though people try to persuade themselves that stimulants are good for the body, yet so far as our observation goes, it is rather for the sake of the enlivening effect upon the mind that they are ordinarily used. Men are conscious that they are not walking in the way their Creator would have them follow, and a certain undefined uneasiness takes possession of them, for which there is but one true remedy, viz., reconciliation with God and adoption of the right path; but instead of this, they listen to the voice of an enemy and avail themselves of the momentary alleviation afforded by stimulants. Daily indulgence in alcoholic excitants is for the most part a daily resisting of the Spirit. From this point of view, how foolish and how fatal is the custom. Captain Oldham and one or two others spoke at the meeting on Tuesday, and several pieces were sung by a choir. A good many [illegible] the pledge.

[illegible]*terly Review* for April is an article [illegible] West Riding," exhibiting [illegible] published Church in [illegible] as a note-

three *per annum* for each million of the population. We place over against this the following fact: in the last ten years the Methodist Episcopal Church of the United States has built no less than about 4980 new churches being at the rate of thirteen *per annum* for each million of the population.

—Lecky, in his "History of England in the 18th century," just published, speaking of gin-drinking, introduced in 1724, says:

"Small as is the place which this fact occupies in English history, it was probably, if we consider all the consequences that have flowed from it, the most momentous in that of the eighteenth century,—incomparably more so than any event in the purely political or military annals of the country."

In 1749 the number of private ginshops within the Bills of Mortality, was estimated at more than 17,000. Disease, vice, crime, disorder, lawlessness, profanity, immoralities of all sorts, had proportionally increased. It is a good thing that the attention of historians is beginning to be directed to these sources of national corruption.

—Shakespeare tells us that

> Such divinity doth hedge a king
> That treason can but peep to what it would,

Looking at the matter abstractly, it would seem that if forty millions delighted in their Emperor, and would regard it as an unspeakable misfortune to have him taken violently away, and if one desperate man made up his mind at any risk, to take his life, the latter, aided by the admirable engines of death that modern skill has put within the reach of every man, would be able to prevail over the forty millions. Why not? Somehow or other, it is not so. It does really seem that neither the life of the Emperor of Germany, or of any other man, is altogether at the disposal of any one who can get possession of a revolver. Twice lately, attempts have been made to take the life of the Emperor and on the last occasion no less that 27 duckshot lodged in his face, neck &c.; yet he is reported to be recovering from the effects. The words of our Lord to Pilate, "Thou couldst do nothing at all against me except it were given thee from above," have a general application.

—A sad commentary on our remarks concerning alcoholic stimulants has been given this week, in the case of a gentleman well known in Bombay and greatly valued for his professional accomplishments, whose death has just occurred among us, caused, as plainly appears from the evidence given, by the excessive use of liquor. There is something at once terribly tragic and exceedingly humiliating about such a death. The very society that encourages men to drink habitually, turns round and insults them when they go beyond the verge of propriety fixed by society. But does the responsibility of such a death, rest with the victim alone?

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SATURDAY, JUNE 8, 1878.

DEBT IN THIS COUNTRY.

There is a letter in the *Christian*, by the Rev. Mr. Hooper, C. M. S., Lahore, treating on indebtedness in India as a gigantic evil, very inadequately appreciated by Christians. We are somewhat surprised to meet with the following statement: "Even editors of religious journals either do not feel the magnitude of the evil, or else are afraid to say plainly what they think about it, so deeply is it ingrained in the generality of those to whom they look for support." There are not many religious periodicals in this country, and we are at a loss to know to which of them this rather serious charge can apply. For our own part, we have often spoken on this topic, and in the strongest language that we could command, for the reason that we very deeply feel the greatness of the evil [illegible]en of by Mr. Hooper. The remark cannot [illegible] *Lucknow Witness*, for it gives forth no [illegible] this subject, and quite recently was speaking very earnestly with regard to it We acknowledge however that there are religious periodicals in India that we do not see and that the Rev. Mr. Hooper probably does.

Mr. Hooper is very decidedly of opinion that it is not right to give in charity while we are in debt. If we are in debt, whatever is not really necessary to enable us to live and prosecute our worldly calling, belongs to our creditor. If he is content to receive it in certain instalments, we are at liberty, it would appear, to save out of the remainder something for the cause of those who are poorer than ourselves and for the fulfilment of those engagements that devolve upon us as members of a church. We have known persons who, on the plea of being in debt and consequently not free to give, have withheld what was due by them for the support of the Gospel, and for the relief of the poor, while they were all the time expending freely upon themselves and families a great deal more than was absolutely necessary. This seems sadly like an attempt to get the better both of man and of God. The principle of loving our neighbour as ourself, is all that is wanted to set this matter right. It does appear a very mean and contemptible kind of procedure, for a man who has sown a very bad kind of grain, to throw up on others the obligation of eating the bread made from it, and expect them to let him eat of their good bread. To borrow is to sow burdens for oneself; when the time of harvest comes, who should bear these burdens but ourself? We confess that we have some times borne these burdens for others, under the idea that we were fulfilling the law of Christ, but we have always found that it would have been better to leave the parties to bear them themselves. A great many have been demoralized in this country by having these burdens taken off their shoulders. In the majority of instances, the effect has just been to encourage the parties in sowing the bad seed of improvidence and debt. Mr. Hooper refers to the words of our Lord. "Do good and lend, hoping for nothing again." Does this mean that we are to lend without the expectation of getting back what we have lent? We think not; for in that case, it would have seemed more natural to say, to him that would borrow of thee, *give*. Our Lord is speaking of those who show favours, not from kindness, but with the expectation that some day favours may be done to them in return. A man accommodates his neighbour with a loan to-day, under the idea that at a future day, he himself may want to borrow. Further, every command of Scripture is to be understood in a sense that will not detract from the force of other passages. The Christian must be ready to help his brother to the extent of his ability; but perhaps the loan, or gift of money, or the surrender of a claim, may be anything but a help. If our brother has an unfortunate disposition to forget the future, and to make light of obligations that are not yet matured, we should exercise for him the foresight that he disdains. Ten times better than to relieve a man from obligation, is to teach him the sacredness of obligation. With great force and propriety Mr. Hooper says:

"The inconvenience and misery of indebtedness is as patent to all as that of drunkenness is. Still, as nothing but the grace of God, received by a living faith, is ordinarily effectual for the release of the poor drunkard from his bondage, so it seems, in general, to require the grace of God to help a man to that self-denial, that willingness to be thought singular, without which, it is true, it is generally impossible to keep free from debt. People wish to keep up appearances: when their income from any cause diminishes, they do not like to *appear* poorer than they were; or they *will* not deny themselves what they formerly enjoyed, even when their income does not permit them still to enjoy it. These and a hundred other causes lead people into debt. Why are they not content to "trust in the Lord and do good," believing in his sure word, "so shalt thou dwell in the land, and verily thou shalt be fed"? What worldliness, what practical heathenism it is (see Matt. vi. 32) to seek our own, not even bodily necessities, but comforts and reputation first, and the Lord's will and command second, if at all! How much better it would be just to *obey*, and leave the consequences to Him who careth for us!"

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As we have repeatedly remarked, the supposition that borrowing is a legitimate way of getting out of difficulties, is contrary to the faith which teaches the child of God that God is as much in the present as in the future. There is generally a way of sacrifice by which the difficulty may be escaped; some surrender of one's convenience or luxury, some abnegation of one's position by which deliverance may be purchased, and bitter as the way may be, it is the true way, and it is God's way. It is not God's way that you should look around for somebody upon whom you may throw the burden of delivering you; or that you should borrow money and throw an accumulated load upon your own future. The Bible speaks with commendation of the man who sweareth to his own hurt; that is, of a man who having entered into some engagement and finding himself brought by it into difficulties not anticipated, suffers all the loss rather than fail in the matter of integrity.

One of the trials of missionaries who have the training of a body of Native Christians, is the slowness with which some of them grasp the truth that it is dishonorable for a servant of Christ to allow the millstone of debt to get around his neck. The missionary may be tempted to relieve his Native brother, but we doubt if such a course would tend to free the Native church of this incubus.

INTERNATIONAL BIBLE STUDY.

June 16th, 1878. 2 *Chronicles* ii. 9-21.

From the verses immediately preceding we learn that King Hezekiah had not lost heart at the approach of the Assyrians. Perceiving that their purpose was to besiege Jerusalem, he acted with promptness and energy; he took care to stop the supply of water in the surrounding country, and he put the fortifications of the city in the best state of defence. While adopting the measures that were demanded from a military and political point of view, he endeavoured to inspire his officers with confidence by reminding them that God was on their side, if they would but trust in him. The king of Assyria was detained before Lachish, but he sent a large force, under Rabshakeh and other generals to besiege Jerusalem. Rabshakeh was a cunning man and thought that a more effectual and less costly way of getting the city into his possession than by an open assault, would be to persuade the Jews to give up their confidence in God, and in Hezekiah. This brings to mind the secret of Samson's strength so long vainly sought by his enemies. Yes, the people of God have strength only as they have confidence in their God. The enemies with whom we have to cope at the present day, understand that they can only prevail over us as they persuade us to abandon our confidence in God, and they spare no pains to bring this about. What mighty assaults are made upon the faith of Christians now-a-days. What portly books are ever issuing from the press, commissioned to show Christians that they have no proper ground of confidence. This is the victory which overcometh the world even our faith; and this is the victory which overcometh us, even our unbelief. Faith is more than a match for the world's unbelief, but half faith has no promise and can only sink when it begins to tread the waters. The generals of the king of Assyria sought to persuade the Jews that it was in vain to hope for preservation, seeing that so many nations who had similarly trusted in their Gods, had been subdued. Hezekiah was in fact, only betraying them into the power of Assyria by leading them to trust in the interposition of Jehovah. Now as God was really minded to punish the Jews for their past disobedience, the policy pursued would have been a likely one, only there was the fact that the Jews were now trusting in God, and also the fact that the language used by these Assyrians was openly defiant towards God. And in like manner, our enemies injure their own cause by speaking against the wisdom, love and faithfulness of our Lord. They openly scout the idea that God hears prayer; but our God will take good care to make it evident that he does hear prayer and gloriously answer it. It was a time of crisis in Jerusalem; if the people listened to these representations of the Assyrian generals, all would be lost. So Hezekiah and Isaiah prayed and cried to heaven. "If two of you shall agree upon earth touching any thing that ye shall ask, says Jesus, it shall be done for them of my Father in heaven." And not in vain did these two men of God cry unto their heavenly Father in behalf of Jerusalem. God smote the army of the Assyrians and destroyed it. It was done in a single night, by an angel. The angelic ministry was invisible; some natural cause was probably employed, perhaps the simoom of the desert. The king fled to his own capital and there he shortly after fell, by the hand of his own sons. Let us be reminded by this portion of God's word, what the true source of the Christian's strength is. Let us be on our guard against all those insidious influences of the world by which we are likely to lose faith. Let us give no place to the lie that it is a mark of superior intellectuality and riper judgment, for men to doubt the teachings of the Bible. Can a soldier do a more foolish thing, than, at the suggestion of a stranger, to put away the armour by which alone he is authorized to expect deliverance? Yet how many so-called Christians throw away the armour of God, obtained for them from the arsenal of heaven at an infinite price.

DISESTABLISHMENT. II.

The *Pall Mall Gazette* says that "the chief reason at the bottom of the agitation for disestablishment, is the growing impatience of the social inferiority undoubtedly associated with dissent. That the sense of a status lower than that of their Church-going neighbours oppresses the dissenting laity, that a far keener sense of subordination to the Church of England Parson exercises the dissenting minister, is not for a moment to be questioned." Let us accept of the statement here made and ask what is implied in it. When a man in England becomes a dissenter, he sinks to a lower stratum of society; when a man in England leaves the ranks of dissent and becomes a Church of England man, he rises in the social scale. We know that in England, as in most countries, there is scarcely anything to which men attach higher importance than they do to social position. Wealth and learning and other advantages are chiefly prized because they are a passport to society. If to belong to the Church of England gives a man a better social position than he would otherwise enjoy, is there not reason to believe that great numbers belong to it not so much from conviction as for the sake of this improved status? Is not society holding out a bribe to the socially inferior to join that church? And is it not most undesirable that the numbers of a Christian church should be swollen by a bribe? On the other hand dissenters are voluntarily such, and may at any moment escape from their position of social inferiority, by attending the established Church: must there not be a conviction on their part, that in accepting these social disabilities they are in the path of duty? It appears to us that if the dissenters have the worst of it as regards this world, they are likely to have the best of it as regards the world to come. It looks very much as though the grace of God had enabled them to submit to this most unjust stigma, and resist the social inducement held out to join the Church of the Establishment. Who can deny that it is of the essence of injustice to put a social brand upon a man because he does not see that the Church of Christ should be in alliance with the state? We of the present age glory in the fact that we have done away with legal disabilities in connection with religious belief; we stigmatize that as persecution; but is there not something akin to persecution, in condemning to an inferior social plane those who do not belong to the Established Church? There is undoubtedly. Matters are improving, and the circle in which this ridiculous caste feeling manifests itself is a circle that is gradually contracting, not [illegible] however.

There are many most devoted servants of the Lord Jesus Christ, in the Church of England, both in the ministry and in the laity. They find no difficulty in reconciling themselves to an alliance with the state, having received much blessing and found a sphere of usefulness in that connection. But the alliance involves an alliance with something else; it involves an alliance with those who hold views that are altogether opposed to what they regard as the essential truths of the Gospel. It involves an alliance with Ritualists and semi-Romanists; and it involves an alliance with men who rail against the inspiration and authority of the Bible. The very fact that the state alliance places them in such a compromising connection with teachers of false doctrine, might show them that what they regard as the advantages of an establishment are purchased at the cost of something of far higher value. It is remarkable that in the Church of England, advocates of disestablishment are found more numerously among the Ritualists than among the evangelicals. The Ritualists do not at all disparage an alliance with the State, provided that the State allows itself to be guided by the clergy; and the fact of their opposing the present establishment would seem to indicate that they consider the benefits of the alliance are rather accruing to the Low-Church party than to themselves. The real fact of the matter is that politicians have a dread of any thing that looks like priestcraft, and on this account are willing rather to favour the Low Church than the Ritualists. Accordingly, the Evangelical ministry consider that they are resisting Ritualism when they are upholding the Establishment. Ritualism in the church of England is like a plant that has grown up with other plants in the benign atmosphere of a hot-house, and its branches having now reached the glass roof, it feels the need of greater amplitude and scope than it there enjoys, and is now found pushing against that which has hitherto fostered it. At the annual meeting of the Society for the Liberation of Religion from State Control, held on the 8th of last month, at the Metropolitan Tabernacle, one of the speakers was a clergyman of the Church of England, the Rev. R. W. Woods, of Whittington, Salop. He said:

He appeared before them as a friend of the Church of England and as an advocate of disestablishment. While he claimed for the Church of England all the credit that was due to her for the renewed efforts she had been making of late years, he could not shut his eyes to the fact that her connection with the State had sadly impaired her spirituality, and interfered with her usefulness. All the dignity and all the prestige which she had gained from that connection were but a poor compensation for what she had lost. It was painful for him to say it, but it must be said that the Church Establishment was the most corrupt institution in the nation. The sale of livings, as they were called, was a stumbling block to the clergy, a serious hindrance to the usefulness of the Church, and a scandal to Christianity. Another source of evil was that the Church of England was utterly deprived of all power of self-government; it had no power to supply defects, to reform abuses, and to adapt itself to the requirements of the age. The serious blemishes in her otherwise beautiful Liturgy were deplorable. But how were they to be removed. The Archbishop of Canterbury, in Convocation, said of certain damnatory clauses in a certain creed that no one believed them, and the Bishop of Peterborough said they ought to get rid of them. But they were not got rid of. If the State undertook to provide religious instruction for the nation, surely they had a right to demand that it should be an unadulterated article. Yet men were almost daily deserting the Established Church on account of what was taught in it by Anglican clergymen. They had been twitted with making common cause with Sacerdotalists on that question. The advocacy of disestablishment was the redeeming point in that body. In attacking a strong fort they required not only heavy artillery, but also sappers and miners, and it could not be denied that the Sacerdotalists in the Establishment had [illegible] selves most effective in that bran[illegible] to the difficulties arisi[illegible] many vested inte[illegible] the Estab[illegible]

MEDITATION.

"As new-born babes, desire the sincere milk of the word, that ye may grow thereby." I Peter ii. 2.

These were not young, immature Christians. On the contrary, it is evident from the whole epistle that they were Christians who during a prolonged period of severe trial had given evidence of their devotion to the Lord. Yet the Apostle exhorts them to be as newly-born babes in their earnest desire for the word of God. He certainly was far from entertaining the idea that there was such a thing as outgrowing the Scriptures, and he would have looked with amazement upon certain of our 19th century sages who imagine that they have got beyond the need of God's word, or are, to say the least, much less dependent on it than the primitive Christians were. The Gospel is the everlasting Gospel. The word of God is God speaking; God, with all his perfections, is in it. It is not merely a chariot in which God drew near to the first centuries, but a chariot in which he draws near to us. Men imagine that their honour consists in their independence. Honour consists in being independent of that which is unworthy and corruptible. But where is the man who is independent? Where is the man who is independent of food? of light? of heat? of health? of the friendship or service or sympathy of others? Neither man nor angel was created to be independent. In seeking independence, man has made a great mistake; he has sought to liberate himself from dependence on his Maker, and the result simply is that he has made himself grieviously dependent on his puny fellow-men and on his own frail, decaying powers. This is his misery. God created us in everlasting dependence on Himself, and in doing so has given us the highest patent of nobility. Are they priviledged who have continual access to the presence of the sovereign, and to whom is assigned a place near the throne? then are we inestimably privileged who by virtue of the conditions of our very being, are brought into constant juxtaposition with God. There is no worse sign than for a Christian to lose his interest in the Scriptures. Does he say, I have read the Bible through, and I can only find there what I have already read? We may imagine the little shoot that has just made its appearance above the round, saying: "I with my roots have explored the soil in which I am planted, and there is nothing there but what I have already found; I think it is about time that I were transplanted." A neighbouring oak whose head seems to be among the clouds, makes answer: "Hast thou exhausted the resources of the soil? For nigh upon a thousand years, I have been making hourly immense demands upon the soil and yet I find no stint. Amazingly as the demands of my being have increased, I nevertheless find them all fully met." The writer of the 119th Psalm was one that knew well the life of faith, and who enjoyed a marvellous insight into the things of God, yet it is evident that the least word of God was more fruitful to him than any mere teachings of men. The great question for us all is then this: how can this desire for the word be kept alive in me, so that I shall daily come to it with expectation of blessing and growth? We must deeply feel the necessity of continual growth in the divine life; while very thankful for all that has been bestowed upon us in the past, we must beware of a disposition to rest upon that. As we need for the body, daily, new supplies of food, light, heat and oxygen, so we daily need to come into spiritual communication with the Father of Spirits, be replenished with the consciousness of his love, and guided by the revelation of his will. We come then to the word with desire; we come also with expectation; and we come with prayer. We do not pray for [illegible] word, but for such an opening up of the [illegible] it fruitful of new thoughts and [illegible]unsels. For the same [illegible]irst instance, is [illegible] to us a dead and gone, or whether we read it as the present word of a present God. If an angel came down from heaven to you, with this message: God expects you to be holy as He is holy, and to this end gives you his own holy Spirit; you would be powerfully impressed with the obligation laid upon you. Now to those who believe, the command to be holy, found in this epistle of Peter, has just as much authority as such a message would have. This is the work of the Spirit of truth, and this is what we should desire and expect when we read the word of God. To this end there must be prolonged attention given to the word. Not a turning over of the leaves of the Bible, looking for a passage that shall seem to promise something, but honouring the word by believing that what seems unpromising will be found very rich in hallowed influence. If the word of God only comes to you over the gulf of eighteen centuries, no wonder if it comes to you with little assurance. As God is the same, so his word is the expression of his unchanging mind. Christians cannot grow, they cannot even retain the life they have, unless they daily read the word with meditation, prayer, expectation and patience, in private. If what you are reading is narrative, keep your mind upon it until the scene becomes real to you. Look up corresponding passages. Avoid commentaries until you have given your best attention to the portion you are reading. The sacred art of reading the Scriptures rightly, is very much the art of drawing right inferences.

In striking contrast with the modern conceit that we are outgrowing the Bible, is Peter's statement, just preceding the words now commented on. "All flesh is grass, and all the glory of man as the flower of grass; but the word of the Lord endureth forever, and this is the word which by the Gospel is preached unto you."

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Kindly acknowledge the receipt by me up to 5th inst. inclusive, of the following donations for the relief of the hill-men in the Taptee Valley, Berar and Central Provinces. The Deccan and Khandeish Famine Relief Committee have made a grant of Rs. 1000. The Rev. Mr. Norton under dates the 29th and 31st May and 3rd June, writes as follows:

"Some of the officers think the hill people are so hardy that they will come through the famine with trifling losses, on roots and leaves. One who has just returned from the famine region told Mrs. Norton 'Half of the Koorkoos are starving—they have nothing but roots and leaves to live on.' I want to do just what God would have me for the relief of the famine sufferers. I do not know what sum can be used by myself, for God's glory, and the highest advantage of the famine sufferers. As I get at the work, I can make an estimate, and will, (DV), let you know. The famine extends for 80 or 100 miles N. E. and S. W. through the Taptee Valley, and the valleys of the tributaries between long 76° 30, and 77° 30.

"It is not settled in my mind yet what is the best way to get in grain from the bazar towns; before the rains begin, grain can be brought on carts from Burhanpoor into the worst famine section in the Melghat. In the rains, it will have to be carried on bullocks from Berar principally.

"Bro. Pitman has written that he and his wife expect to leave Oomrawuttee soon to join me. I am asking God for some one else to work among the Koorkoos. If Pitman goes to the midst of the famine district in Baitool and some one else to the midst of the famine section in the Melghat, then I can be free to travel from village to village, and ascertain the real condition of the people, send sufferers to the relief places, and in other ways, give needed relief. If no one comes but Pitman, then relief cannot be administered in both Sections.

"In various parts I advised people to go and work on the road which Government is building from Ellichpur 30 miles in to the Melghat to Pili and I hear some have come. They are a peculiarly timid people and there are difficulties in getting them to come and work on the road, which would take too [illegible] time for me fully to explain.

[illegible]uty Commissioner Ellichpur and the [illegible]r are both much interested in the welfare of the Koorkoos. I have called on them both and told them to some extent about their condition. The Commissioner spoke kindly of my attempt to give the Koorkoos relief and said he thought it would do good, and that Government would give seed grain to such as needed it."

Yours truly,
G. W. OLDHAM.

[CONTRIBUTIONS]

Jehangir Mehrwanjee, Rs. 20; C. Arron, Rs. 5; Mr. Harrison, Rs. 2; M. H. M. Rs. 120; C. Banks, Rs. 10; E. Palmer, Rs. 10; S. Rs. 20; E. Dillon, Rs. 5; Lieut. Pilkington, R. E., Rs. 10; T. K. Weatherhead, Rs. 10; Tithes, Rs. 35; Captain Simpson, Rs. 10.—Total Rs. 257.

NOTICE.

SUBSCRIBERS to the *Bombay Guardian* will please take notice that the rule is to send the paper according to the last instructions given. Those who are employed in addressing and delivering the paper have no intuitional power of determining what the wishes of subscribers are, and need to be specially advised. Will our readers kindly take note of this? Another thing: All business letters should be addressed to the MANAGER of the *Bombay Guardian*, Anglo-Vernacular Printing Press, 53 Tank St. New Nagpada, Bombay.

WE have been requested to acknowledge receipt of Rs. 1000, to the M. E. church, Mhow, from J. E. Howe, Holkar State Railway.

Epitome of News.

SATURDAY, JUNE 1.

—It is stated that the sum of Rs. 1,000 has been granted by the Bombay Famine Relief Committee for the relief of the distressed people in North Berar.

—Lieut. Francis, Ahmednuggar, supplies the *Bombay Gazette* with an account of a panther hunt: "Three of us started after the Queen's Birthday Parade for Ghat Sirus, a village about twenty-five miles from Nugger. On Sunday night a panther walked off with a goat not fifty yards from our tents. It was pugged up to a big ravine about three miles from our camp. We beat for it, but it broke at a long distance from us; the jungle on the hill side was so very thick that it was impossible to tell where it would break. It then went to the bottom of the ravine and rounded another hill, and must have gone nearly one and a half miles. We followed, but the length of the chase and the extreme heat induced us to sit under the shade of an enormous sabur bush for the purpose of taking refreshment. One of the natives with us went round to the other side of the bush, and the panther suddenly sprang out on him and bit him through the arm. We hearing the noise seized our rifles, but the panther was round the bush, and had bitten Major Barras through the arm before anything could be done. Major Sandwith promptly gave it a twelve bore shell through the ribs, whereupon it left Major Barras and bounded back into the bush as quickly as it had come. I could not fire as Major Sandwith was between me and the panther. Having tied up the wounds we proceeded to throw *anars* into the bush to make the beast bolt, but somehow it managed to keep the bush between us and it until it had sneaked off 100 yards. We then saw it, and it certainly looked quite done. I fired at it and knocked it over with a bullet through the hind leg. It got off into another clump of bushes, and we being certain that it could hardly move approached too near. Major Sandwith threw a stone, and it came out as if it never had been touched. At ten yards distance, Major Sandwith gave it a twelve bore shell in the chest, and I hit it almost on the same spot with a bullet from a twelve bore gun, and the next thing I saw was the brute worrying and ragging Major Sandwith who was down on the ground by my side. Major Barras came quickly to the rescue with a spear in his unwounded hand, and I fired three more bullets into it, the last two at so close a range as to burn its skin. Major Barras too ran the spear through the panther, but the brute died with its teeth fast fixed in Major Sandwith's thigh, so much so that its mouth had to be forced open with a knife. Major Sandwith was bitten in three places in the leg and thigh. Major Barras managed to bear a journey in a tonga, and got home at about half past ten in the evening and sent a doolie to meet us on the road. Major Sandwith,

who could only bear to travel very slowly, did not up till eight o'clock next morning."

Monday, June 3.

—The murderer of Mr. T. T. Cooper at Bhamo has been sentenced to death, and will, it is stated, be sent down to Mandalay for execution, as the murder was committed in the territories of the King of Burma.

—There has been an inquiry at Agra into a very disagreeable incident at the Medical School. A native student committed suicide by taking poison, leaving a paper accusing certain of his fellow-students of having, by violence, subjected him to wrongs which he would not survive. No evidence has yet been forthcoming that can establish a criminal prosecution.

—*Lucknow Witness*: "A Conference of English-speaking scholars in connection with the World's Exhibition at Paris is on the programme, and is being actively arranged for both in America and England.

—Some time ago we had occasion to demur to some remarks of the *Lucknow Witness* on Opium. We have much pleasure in extracting the following on the subject, from the same: "That opium is a terrible curse to China, that there is now little chance of its being removed or very largely diminished, that England is greatly guilty for this state of things, that Christianity suffers considerably because of this reproach, that the Chinese Government sincerely wishes to remove this curse, but prabably has now not the power, that a strict rule of total abstinence from opium must be enforced in the Native Church, and Anti-Opium Associations formed among the native officials and gentry, and that the direct connection of the Indian Government with the opium trade is the most burning shame in the matter at present —these are the principal points deduced from a careful study of what was said and done at the Conference. We see no reason to doubt the correctness of these opinion."

—Rev. T. J. Scott of Bareilly, writing in the *Friend of India*, says: "Allow me to say on the question of the prevention of famines, that after pondering this matter for years, and from many standpoints, my conviction is that the most effectual remedy lies in the direction of *some system of things, that will leave more of the result of the cultivator's and poor laborer's toil in his own hands.* Too small a part by far of the population of India, get a fair part of real outcome of their toil. Too many live just on the verge of starvation. The cultivator, for example, can rarely accumulate any thing. When the famine comes, he is helpless. I noted again and again in this distress, that natives first ate up any little store of grain they had; then they sold their vessels; then *charpoys*, then clothing, then the doors, &c., from their houses. Those who had been able to accumulate a little property, even in these forms often tided through the distress. But vast numbers who work steadily have absolutely nothing: prices are high, labour is gone, and they must die. Tens of thousands that perish would live, if they had but twenty or thirty rupees' worth of property on hand. And they live under a system of things, that makes this an impossibility, however much they toil."

Tuesday, June 4.

—*Times of India*: "The existence of the society journals—and this nuisance is already five or six strong—is entirely due to the very large class of people who ape the manner of fashionable people—from the other side the hedge, and are only two glad to pay a weekly sixpence for a peep into forbidden pasturage."

—A correspondent says that the Strangers' Home is very inadequately supplied with water. There are at present 51 inmates.

—*Times of India*; Bulsar: On an application made by the prosecution the Surat Editors' case has been postponed by the Magistrate till Monday next, when it comes off at Surat.

—At the Indian Civil Service Examination held in London in April last, there were upwards of three hundred candidates for the thirty appointments.

—*Times of India*: "The new line of tramway from Money School to the Portuguese Church, Girgaum, was opened yesterday in the presence of Mr. Kittredge, Mr. Lang, and other members of the well known American firm by whom the tramways in Bombay are so successfully managed. At eight o'clock one of the eight single-horse cars constructed in Bombay for the new branch, started from the junction, and all along the route welcome cheers were given by the inhabitants."

—The *Englishman* seems to think Mr. Knight's case against Sir Geo. Couper has been made out: Sir George Couper's written instructions which were read to the officials of each district ran *inter alia*, 'Please discourage relief-works, in every possible way. It may be, however, that when agricultural operations are over, some of the people may want work. This however, except on works for which there is budget provision, should only be given if the collector is satisfied that without it the people would actually starve. Mere distress is not a sufficient reason for opening a relief-work.' There can be no doubt, we think, that these instructions read hard. That their effect when promulgated by an emissary fresh from Sir George Couper's presence, would be to make the local officials unduly deaden their sympathy for suffering, and refrain from such enquiries and measures as they would have otherwise set on foot, cannot, we think, be denied. That, harsh-sounding even under the circumstances which Sir George supposed to exist, they were lamentably inadequate to the crisis which was in reality imminent, subsequent events have we think, proved beyond controversy. It must be moreover borne in mind that these instructions were issued on the supposition, we need not say a lamentably erroneous one, that all who were distressed or starving would flock to the works, although task-work was to be rigorously exacted, for Sir Geo. Couper, in his minute of vindication, states that he took no other measures than the opening of relief works and poor houses under the belief that this would be the case.

—*Bombay Gazette*: "In an article on the "Eucharist," in the May number of the *Nineteenth Century*, Dean Stanley thus guardedly refers to the corruption of English manners which is unhappily too notorious to be overlooked by any observer, and which, though of course it has not yet penetrated all classes of society, is as widespread and threatens to be as mischievous to the country as the profligacy of the Restoration or the Regency was:—'We sometimes hear it said that during the last few years the bonds of English society are relaxed, the fountains of English morality poisoned—that things are talked of, and tolerated, and practised, which in the former generation would have been despised, condemned, and put down. Against these defiling, destroying, devastating influences, what is the safeguard? It is surely the maintenance, the encouragement, of that pure domestic love of which we just now spoke.' These gentle purrings of the courtier-like Dean will have no effect. The degenerate age needs rather the lash of a Jeremy Collier."

—A letter from Peking says:—"There are painful evidences everywhere of the misery and distress that prevail. The streets are full of beggars, and acts of petty larceny are to be witnessed every quarter of an hour. The dead and dying by the roadside are so numerous that people are loth to leave their houses, preferring to stay within the precincts of their own compounds rather than face the scenes that everywhere present themselves outside. I hear, too, that large tracts in the Hn Kwang provinces are under water, as well as portions of Kiangsu, Chekiang, Fuhkien and Kwangtung. Floods in the South are, in fact, expected to cause a famine if not as extensive as that in the North at least sufficient to add considerably to the present distress."

Wednesday, June 5.

—Dr. Macdonald, in his journey through the Sholapore district, found that what were supposed to be grass seeds, were the seeds of certain wild plants easily identified by the Rev. S. B. Fairbank, who is familiar with the flora of the Deccan. He says: "The conclusion to which I have come is, that during several months of this year the bulk of the people in the Sholapore Collectorate have been using as their chief food the seeds of certain wild plants; that these are in all probability highly nitrogenous, and therefore of high nutritive value; that whole families who have used these seeds as their chief or only food have been kept in health and in good condition; whilst even those who had previously suffered from famine have been at any rate saved from death, and are in all likelihood in no worse condition than they were before these seeds were used as food."

—People sufficiently burdened with home correspondence to count its cost will be glad to learn that a proposition to reduce the rates of overland postage from six and five annas to four and a half annas and three, is before the Postal Congress now sitting at Paris. This reduction, which will no doubt be established, promises to cost the Indian Post Office revenue £23,000 per annum.

—*Bombay Gazette*: "The necessity for educating the people in their villages is perhaps the most burning question in India. Under our laws where writing plays so great a part, and where documentary evidence is so crushing, not to read and write means a daily possible ruin. Those who know the districts can tell of actually hundreds of forged bonds in some villages, which, when well got up, are as powerful as real ones. There is at this present moment *nothing to prevent any village usurer from getting the greater part of a village into his hands, without having a claim to any single acre.* Not only so, but such things are done."

—The prospects in the Mysore famine districts continue to improve, good rain having fallen during the week ending the 25th May in every district.

—*Overland Mail*, May 17: On May 11 an attempt to assassinate the Emperor William was made as His Majesty was returning, about half-past three, from a drive with his daughter, the Grand Duchess of Baden.—

His carriage was passing along the avenue of Unter den Linden, and had reached the neighbourhood of the Russian Embassy, about half-way between the Brandenburger Thor and the Royal Palace, when a young man, named Heinrich Max Hodel, otherwise called Lehmann, said to be a tinsmith from Leipsic, stepped out of the crowd and fired two shots from a revolver at the Emperor as he passed. The carriage was immediately stopped, and the Emperor's footman sprang from the box and rushed to the arrest of Hodel. Three more shots were fired by the assassin as the crowd closed round him, but, fortunately, like the former, they took no effect. Hodel was at once arrested. Another man was also seized by the bystanders on the alleged charge of attempting to rescue the assassin. The Emperor was, happily, unhurt; he remained unmoved throughout the whole occurrence, though his daughter fainted away. After the arrest of the assassin, and of his supposed accomplice, His Majesty returned to the palace, which was speedily surrounded by a loyal and enthusiastic crowd assembled to rejoice at his fortunate escape.

The nature of the second attempt on the life of of William I. differs in every possible way from that of the first. Patr o ism was not only foreign to the mind of the would-be assasin as he fired the two shots, but the word does not even exist in the vocabulary of the party to which he belongs. The Social Democrats of Germany scorn the idea of loving their country, and they repudiate the very name of Fatherland; they refuse to join the celebration of the red-letter days of German history; but the 18th of March is sacred to them, as the aniversary of the foundation of the Paris Commune of 1871. They fully endorse the maxim of M. Proudhon, that property is theft, and the remark of Jean Jacques Rousseau, that the first man who made a fence around a piece of land ought to have been hung upon a tree; and the laws which protect property are an eyesore to them. The leaders, who are men of mature age, and some of whom have acquired a little political wisdom in England, profess to proceed by strictly legal means to attain what they call the Emancipation of Labour, but among the followers there are thousands of young enthusiasts whose heated brain does not recommend to them moderation as the proper means of leading to the desired end.

—The hearing of an appeal brought before the Middlesex magistrates by Mr. Bradlaugh against Mr. Vanghan's order for the destruction of the copies of the "Fruits of Philosophy," seized in the shop of Mr. Truelove, was concluded on May 13. Mr. Bradlaugh contended that the pamphet was not of such a character as to justify its condemnation, and he called two witnesses to give evidence in support of this contention. The Court decided, however, that the book was an obscene one, suggestive of gross immorality, and one which would be properly the subject of indictment for misdemeanour. The magistrate' order was therefore confirmed, and the Court directed that the copies seized should be destroyed, and ordered the appellant to pay the costs of the appeal.

Thursday, June 6.

—*Dnyanodaya*: The Indian Government has taken in hand the armies of the native states. A despatch has been issued for the guidance of officials connected with the feudatory Governments. The armies of the native states exist only for the personal security and dignity of the native princes, and sometimes for police purposes; but not for actual war, which by treaty the native princes cannot enter upon, while the Supreme Government undertakes to defend them from all external enemies. Thus armies in excess of what are required for the personal security and dignity of the princeland for police purposes "cannot be permitted with safety to the native state itself or to the empire." The general principle contained in the despatch is sound enough. There can be no greater folly than for princes like Scindia and the Nizam to spend the money wrung from their poor peasants in large military equipments. The ugliness and danger of such armies are apparent enough. But while the general principle of the despatch is sound, the Government has made another of its accustomed blunders in publishing it just at this time, when the whole country is in a ferment, and soon after

doubtful rumors about Scindia's loyalty have been widel diffuesed. However wise the despatch may be abstractl onsidered, it could not fail of having,as it has had, a ver bad effect. It will be understood—however it may hav been intended—as aconfession that the Supreme Govern ment is afraidor at least suspicious of its native feudatorie And if anything more unfortunate could be imagine than to have any such idea get abroador be confirmed a the present juncture of eventswe do not know what i is. But now comes theLondon telegram of yesterday t say that after allthe Indian Government does not mea anything bythe despatch and does not intend to reduc thearmaments of the native chiefs! If this be so, wha under the sun was the despatch written for? The blunde of publishing a meaningless despatch which can only har row up the minds and arouse the suspicions of the Indian people is only less than the blunder of issuing the des patch at the present time supposing that it did mean something.

—*Bombay Gazette*, Constantinople: The three shocks of earthquake which occurred here and at Ismidt on the evening of Good Friday, and which were so severe at Ismidt as to cause the crews of the British ironclads to believe that the ships had been struck by torpedoes, have been followed up by three of almost equal severity which occurred here and at Ismidt on the morning of Thursday, May 9th. The history of Ismidt furnishes us with the most striking proofs of the apathy with which these great catastrophes come to be regarded. Ismidt, which is the ancient Nicomedia, has, during the Christian era, been destroyed by earthquake in each of the following years, A.D. 126; 358; 444; 447; 549; 740; 1063; 1509; and 1800; yet it still a populous town.

—*Vanity Fair* says:—Private letters from Teheran give a somewhat unsatisfactory account of the internal state of affairs in Persia. During the last absence of the Shah in Europe, fears were entertained of a rising among the people, who are not well disposed to the Kajar dynasty, and the probability of an outbreak on this present occasion appears to be anticipated by the fact that large camps have been formed in the neighbourhood of the principal towns. The discontent prevailing among the soldiery, who are rarely if ever paid, manifested itself too openly the day previous to the Shah's departure. A large party of soldiers approached his Majesty's carriage to present a petition requesting their arrears of pay or permission to return to their villages near Ispahan which had been devastated by a recent inundation. The petitioners, not satisfied with the proud answer that their prayer would be considered, closed round the carriage, and an affray ensued with the Shah's attendants. By the Shah's order the soldiers were seized, and several strangled on the spot. The remainder were beaten with iron rods, and had their ears cut off. To calm the tumult caused by this incident, the Shah was compelled to grant indemnities to the families of the killed and wounded, but, alarm is felt lest the malcontents may take advantage of the Shah's absence to bring on a revolution.

—*Bombay Gazette*; Suez: "You will perhaps have heard of the *émeute* on board the Oriflamme. Some of the sailors broke open the store of liquor, and when drunk tried to set the ship on fire. We could not learn particulars as to the course pursued to stop them, but they were taken on shore at Aden and tried, and are now undergoing a term of imprisonment there."

—*Christian*, May 9: "At the annual meeting of the Religious Tract Society, in Exeter Hall last week, Pastor Theodore Monod gave an address on Christian Work in France. The opening of the Paris Exhibition, two days previously, formed a fitting introductory theme for the Pastor, who gave an eloquent description of the fair city as he saw it in its gala dress. Every little nook and corner, every by-street, displayed its symbol of festivity. He said the opening of the great World's Fair was almost a detail—it was only the occasion of bringing out the grand national manifestation. The real cause of all the rejoicing was the fact that the people felt they had again secured to themselves their Republic after years of trouble and sorrow. Pastor Monod beautifully illustrated this by the supposed case of a beloved mother who had passed through a long and nearly fatal illness: great was the gladness on the first occasion when she came downstairs from her chamber, and took her place at the head of the family table. He overheard a little girl who was prattling away about the festivities, say, "Mamma, I could not see the President, but I think I have seen the Republic!" And so it was.

"But in that great national festival, said the Pastor, there was one big blank; there was one thought wanting—one word missing. That word was the name of God. He was nowhere. I expected the name might, at least, be in some allusion in one of the official speeches; but it was not even there, so that you would have thought the whole thing had been done by man, and that it was all to the glory of man alone. That was very sad. And what we who have some knowledge of God and his truth have to do, is to profit by the grand opportunity now offered—to make the name of God to be known and loved among the French people. The people are ready to hear the Gospel to an extreme degree. It is quite a mistake to think that the people of Paris—and they fairly represent the people of France—are generally far gone in their opposition to the Gospel. Some of them are; the newspapers are; but the common people are not—as present, at least. The great obstacle is their profound ignorance of Gospel truth; but they may be reached, and are reached. Pastor Monod gave an instance of this in the marked conversion of an exceedingly intelligent, but sceptical and ungodly workman through the gift of a New Testament and some tracts by a lady when in the hospital."

—Crystal Palace Bible Stand at the Paris Exhibition: "No sooner were the windows of the building opened, and it was found that the Gospels and other portions of Scripture might be had "without money and without price," than crowds flocked to obtain the inestimable boon. Language utterly fails to adequately depict the solemnity and impressiveness of the scene. Let the reader imagine thousands of men and women, soldiers, sailors, officers, policemen, priests, rich and poor, persons of all ranks and from all countries, struggling for a portion of the Word of God, with, in almost every instance, an expression of joyful thanks as the prize was borne away. Perhaps the best idea of the eagerness of the populace may be gathered from the fact of the windows of the kiosk having to be closed more than a dozen times to lessen the pressure of those who strove to receive a favour. Upwards of 15,000 persons, among whom, besides Europeans, there were Arabs, Turks, Chinese, and Japanese, received a portion of Scripture, in which a living and loving God speaks to them."

—The total receipts of the Br. & For. Bible Society last year, were £212,303. Issues, 2,943,597 Bibles, Testaments and portions.

—Baptist Missionary Society: The total receipts, for all purposes for the year, amount to the large sum of £50,068 17s. 10d. being £7,540 8s. 10d. more than the previous year. The expenditure of the year on the general account of the Mission has been £37,873 9s. 5d. a decrease of £457 9s. 5d, as compared with the previous year!"

Friday June 7.

—*Bombay Gazette*; Paris: "There has, as is always the case when a national has suffered great reverses, been a strong reaction, throughout all France, in popular sentiment on religious subjects, since the disastrous war of 1870; and there is now a tendency to attribute the national misfortunes as, in some degree, a judment for the neglect of religious observances. There is also a disposition among some classes to imitate, to a certain extent, what they regard as the stricter morality and even puritan austerity of the English people. Accordingly, there was a large party who strongly advocated the inauguration of the Exhibition with some religious ceremony, and others were in favour of refusing admission to the public on Sundays. Both propositions were, however, rejected, though former exhibitions at Paris have, I think, received a blessing from the clergy. The suggestion thst the building should be closed to the public on Sundays was, indeed, overruled by a propositions of a very different kind—namely, that on that day they should be admitted half price."

Same; Kurrachee, 6: The strike of the beef and mutton butchers has continued for three days. The cause alleged is the oppressive taxes. Fish and vegetables are at famine prices. There is a general hue and cry against the Municipality.

Mrs. F. D. Melvill died when near Aden.

A terrible affair occurred at Hydrabad between 6 and 7 o'clock this morning. A sepoy of the 1st Belooch Regiment got possession of a large number of cartridges and shot his mistress: he then went into the high road and shot three women and two men dead; he is supposed to have shot three others and wounded four. Lieutenant Sinclair, Adjutant of the Regiment, went out bravely, and meeting the sepoy, hit him on the hip, when he was taken.

—The Str. *Sumatra*, with English Mails, left Aden for Bomby Thursday, 7 A. M.

—A letter in the *Statesman* says, "Have you heard of Father O'Neill's doings at Indore? He is chaplain there, and is most devout, and has great energy. During Lent, he did penance by running with bare feet across a field of stubble, and got his feet torn and full of thorns that he had to lay up for several weeks with his feet in poultice bags. To have done the thing out properly he should have dusted ground chillies into the wounds. Some ladies of the station took pity on him and have presented him w socks and shoes, and almost suspect it was a don of the Father's to lay in a stock of these article cheap. He went publicly through Indore in the garb of a *Gosai*, but the natives only thought the sahib had gone mad. In addition to these feat he has succeeded, I hear, in driving nearly the whole congregation from his church. Sir Henry Daly and three others only are now to be seen there, the rest have been driven away to other places of worship."

—Deaths last week, 483.

An inquest was held yesterday at No. 2, Hornby Row, Fort, on view of the body of Mr. John Locke Gray, the Organist of St. Thomas' Cathedral. It was shown that he had been drinking heavily. The Jury returned his death as caused by apoplexy.

—The *Times of India* calls attention to the present impure state of the Vehar water, and the necessity of filtering it before drinking it.

—Dr. Macdonald is of opinion that a great mistake was made in Bombay last year, by those who denied the existence of relapsing fever here, and attributes a good deal of the high mortality to this.

—Robert Don, Gunner, 8th brigade, at Colaba suffering from dyspepsia, committed suicide by jumping into a well on Thursday.

Selections.

"FIRE! FIRE!"

DESTRUCTION OF MESSRS. NELSON'S PRINTING WOKS AT EDINBURGH.

For many years "Nelson's Works at Hope Park" have been reckoned one of the "sights" of Edinburgh. Since first built, some forty years ago, the establishment had gone on to grow, until it had become one of the largest and most complete of the kind in the world.

Almost every branch of work connected with th publishing of books was to be found going on within its walls. Nearly seven hundred people were employed in the various departments of printing, bookbinding, lithographing, steel-plate, copper-plate, and wood-cut engraving, colouring, packing, and despatching the finished books to all parts of the world. Everything seemed to be produced in the best possible style, and, by the perfect system with which all was managed, the quantities turned out were enormous. In the warehouse you might have seen great stacks of school-books, some fifteen feet high and five or six broad containing thousands of the "Royal Readers," or other of those *School-books with pictures* which the Messrs. Nelson were the first to produce in this country. Not only through out Britain, but abroad, in the schools of Australia and America, among the negro children in the West Indies, and in many other parts of the world, the firm was doing a mighty work for education, and "Nelson's School Books" had become familiar words. Then there were periodicals, and books on all manner of subjects, for old and young, the one standing rule being that single word unfriendly to Scripture truth was never allowed to be printed in the house.

Such the great knowledge-factory that on Tuesday, 10th April, was pouring forth its river of mental health, in the form of such publications. That night at nine o'clock the premises were gone over, and all was safe. At three in the morning the works were on fire! The result has been not only an immense private loss, but a loss that is of the nature of a national calamity.

Every possible precaution had been taken. In each department there was a portable fire engine, and buckets were kept filled with water, ready to dash out even a piece of burning paper on the floor. But alas! there was no one to use them. How the fire broke out, is still quite unknown; but in half an hour that vast building, some 250 feet long by 200 broad, was one roaring fiery furnace, lighting up the city like the glare of a buruing mountain. In half an hour more, roof after roof had fallen in; and by five o'clock that monument of the enlightened enterprise and energy of forty years was a ghastly and smoking wreck. The large clock in front had stopped at twenty-five minutes before five, as if marking the hour of doom. As one of the owners was heard to say "Our life-work, like Jonah's gourd, has perished in a night."

For the brothers, William and Thomas Nelson, there is deep and universal sympathy. No two business men in Edinburgh were more highly respected. None were more upright, more liberal, more considerate of others, more ready with generous help for any good cause. But an event like this reveals more practically what is thought of such men. Standing

that morning before the wreck of their noble establishment, we heard, within a few minutes, one after another of brethren in the trade from all parts of the city offering to give them business help in every way in their power; while the two under a loss which would have crushed most men, seemed quite as much concerned about their workpeople as about their own loss. Amid the sympathy for them which ran through the crowd, one of their poor work-girls was heard to say, "Ay sir but they'll be mair ta'en up about us than about theirsel's." The fire occurred on Wednesday morning. We learn that on Saturday all their people were paid their full week's wages—over £500—as if nothing had happened.

This sad story will all the more interest our young readers, from the *Children's Record* having been printed by the Messrs. Nelson every month for the last seventeen years. They are bravely setting themselves to the rebuilding of their works; but this Number has been printed in another office setting us the more at liberty without their knowledge to say what we have said of two men whose valued friendship we have enjoyed from boyhood. They have in the past done much for the intelligence and religious feeling of their counry; and they have rendered through their business many a good service to the Free Church of Scotland. And though now in the providence of God, such a sweeping calamity has come upon them, we trust that, rising from its ashes, their great publishing establishment will erelong become more prosperous and more useful than ever. —(*Children's Record.*)

"THE WORK OF AN EVANGELIST."

As an independaut testimony to the character of the work being carried on by the Evangelization Society (21, Surreystreet, Strand, W. C.), the following letter from a well-known Christian employer is very weighty and valuable: —

READING.

"It is now some ten years since the Evangelization Society first sent preachers to Reading, I have watched the work during the whole of that period, and can bear witness to its genuinness and efficiency, and to the remarkable blessing which has attended the preaching of the Word of God by the Evangelists. Novel and strange as lay preaching at first appeared to me, I can now truly say that there is no society which I value more, or in whose work I am so interested as in that of the evangelization Society meeting, as I believe it does the great want of the present day.

Although urged to do so from time, to time, I have hitherto declined to give a report of the Society's operations in Reading as, although deeply thankful to observe what was being done, I have not myself been able to take a very active part in the arrangement or management of the meetings. But this scruple has now been overborne and done away by its having been represented to me that my testimony as an onlooker and bystander would really be more valuable than if I had been more actively engaged in the work myself.

And, first, I would bear record to the fact that, although we must during these ten years have had at least 100 different evangelists sent us, there is not one whom I should not esteem it the greatest privilege, not only to hear as a preacher, but to have as a guest in my house. Surely this testimony to the consistency of the social life of the agents of the Society is valuable; and it is not strange that men who thus live Christ should be so specially blessed when preaching Him. And, whether the preacher is a gentleman or working-man, I always find the same Gospel preached; Man's Ruin, God's Remedy, and Man's Responsibility, are all clearly explained; and it is evident that, various as are the styles of the speakers, or different their abilities, each and all have studied and carried into practice the hints and lessons so explicitly taught in the Society's "Address to Evangelists."

The services in Reading have been conducted in halls, tents, and theatres. In each the Gospel has been blessed to the saving of souls; and although, from the absence of after-meetings, we do not see so many immediate results, yet we are content when we do not see, but yet have grace to believe. After prayer for a blessing on the meeting, and after [illegible] has been pleased to give the speaker a clear and full and free Gospel message to an audience got together by loving persuasion and exertion, surely we may leave the rest to that Holy Spirit whose office and prerogative it is to take of the things of Jesus and reveal them unto man.

The first addresses in Reading were given in the Temperance Hall, holding about 400, on Thursday evenings only, when the room was often crowded with navvies and working people of the lowest class. And yet, beyond the hearing ear, we saw no great sign of blessing at the time. It was only months and years afterwards that one and another spoke or wrote, or sent perhaps a dying message, to say how in that hall they first learnt the way of salvation.

For some time we hesitated before having Sunday services. We felt that it would be a cause of misunderstanding to several of the evangelical ministers of the town, who have hitherto appreciated the work. But when we could no longer forbear, the Theatre was opened on Sunday afternoons and evenings, and it was evidenced how in spiritual things at least the supply of the preached truth creates the demand for it, and how, although 1500 people soon filled the Theatre each Sunday, yet it interfered not at all with any evangelical congregation, but that the overflow from the Theatre actually increased the audiences of the neighbouring churches and chapels. We have the blessed privilege of knowing that the Theatre services were the means of the conversion of many.

When the Theatre was turned into a Skating-rink, some two years since, the services were transferred to a private hall, much smaller, but more suitable in many respects. Here, Sunday after Sunday, both afternoon and evening the Gospel is preached to anxious crowds; and amongst them are many who have walked in from the country—five, six, and even ten miles. Although only built to seat 500, each evening 700 people, almost exclusively young men and young women of the artisan and sewing classes, manage to squeeze themselves in, standing on staircases and in passages, wherever they can hear the speaker's voice. Children are strictly excluded. that every seat may be available for adults.

Lately we have appointed a Scriptnre-reader to follow up the work, by calling upon the anxious at their homes; and we have thus heard of many cases of blessing which otherwise "that day" only would have declared. One special feature in the work is, that more men than women attend the services; and this is a great encouragment in these days of infidelity and scepticism.

The success of the work in Reading is doubtless, in great measure, due to advertising, which many would probably be inclined to think excessive, and to self-denying efforts, such as standing at doors and corners of the streets, and almost "compelling them to come in." These means have of late become unnecessary. and are almost entirely discontinued, as it occurs almost every Sunday that, long before the appointed time, the Hall is completely packed, and the doors closed, with the word "Full" posted outside.

Those who in much weariness and difficulty (and some of them at the cost of their health) thus laboured, have now the blessed satisfaction of seeing every meeting full to overflowing, and are permitted to rejoice that the hearing ear has been certainly vouchsafed in Reading. May God graciously continue to enlarge his blessing, and give still more that "believing heart" which is needed to grasp the truth so lovingly and faithfully proclaimed by the evangelists of the Evangelization Sosiety.

March 30 MARTIN HOPE SUTTON.

CONFUSION AND WRECK IN TURKEY.

DISMISSAL OF THE TURKISH PARLIAMENT.—THE CIRCASSIANS THE TERROR OF THE COUNTRY.—SUFFERINGS OF THE BULGARIAN EXILES.

From the Interior of Turkey, March 14th. 1878.

The sensibilities of the Turkish Parliament have been painfully and rudely shocked by the sudden dismissal of that august body by royal decree. The reason assigned for the summary proceeding—viz: that the times are critical—is not calculated to soothe the ruffled pride of that very respectable assembly. To be voted a nuisance, and recommended to leave just at the time when they might naturally be pardoned for assuming that very important duties and very serious responsiblities were about to devolve upon them, must be a very cutting disappointment to faithful public servants as well as a severe trial to patriotism and equanimity.

A special and marked compliment, however, was reserved for some dozen members—among them several Moslem deputies from Asia Minor, Syria and Palestine—who lingered about the Capital after the dismissal. They were waited upon by the Chief of Police and told to go home at once. They published a card in the papers complaining bitterly of such ungracious treatment, and particularly of the unwelcome intimation from the police authorities, but no course was open for them but to depart to their various places of residence. The Turkish Parliament has made a fine figurehead for the ship of State, but it is evidently not regarded as essential to keep her afloat in tempestuous seas, nor as a necessary [illegible] in the management of any part of that complicated business of sailing on to glory. In the meanwhile discriminating observers note that the members who were ordered out of Constantinople were those who had been conspicuous in criticising the movements of the government, and had acted upon the singular theory that the Parliament had a right to say something about matters of national interest and pressing importance. When and under what conditions that historic body will assemble again, remains to be seen.

THE CIRCASSIAN PROBLEM.

One of the most troublesome and perplexing responsibilities of the Turkish Government since the peace, is the disposition of the Circassians. The Russians will not tolerate them in Bulgaria; their presence in the capital would be worse than a Russian occupation; and wherever they are sent, they are sure to make mischief, and bring the Government into disgrace by their unparalleled beastliness and ferocity. They have the most radical ideas of their inallienable rights, as orthodox Moslems, to plunder and massacre Christian communities; and just at present their hands are in the business, and it is difficult to stop. The thirst for that cruel sport has only been stimulated by a year or so of frightful excesses and unlimited plunder in Bulgaria, and now what power can check these wild and ungovernable passions so fully aroused?

The Government has apparently adopted the plan of scattering them, fully armed, throughout the Asiatic previnces. Some 30,000 of them have been sent to various points on the coasts of Asia Minor and Syria. Their arrival strikes terror into the hearts of the Christian populations. The local press of Smyrna and Syria contains complaints of their outrages, and expresses great fears for the future peace of those hitherto comparatively undisturbed regions.

It is a piece of incredible folly in the Turkish Government to allow them to retain their arms, and distribute them about to prey upon defenceless populations. Imagine the species known as "tramps," or the roughs of the American cities, to be gathered together in one great body, fully armed with every dangerous and frightful weapon, and then sent in companies of hundreds and thousands to plunge into every excess which their unrestrained passions might crave, with the tacit understanding that the Government would not reckon with them very sternly whatever they did. Or suppose the American Government to arrange for the free transportation of 50,000 of the most implacable and ferocious of the Indian warriors from the Norwest Territories, and tumble them out, bag and baggage, armed with repeating-rifles and revolvers and scalping-knives, at the railway stations of the quiet New England villages to shift for themselves.

No one, of course, would expect the Turkish authorities to annihilate the Circassians, but they were under the most solemn obligation, as the guardians of peace and order in the Empire, to disarm them. That should have been done before they were sent away from Constantinople, where Turkish regular troops could have successfully accomplished it. As it is now, the Pashas are simply sowing the seed for a rank harvest of disorder and outrage and rebellion in the hitherto peaceful and loyal Asiatic provinces.

INCIDENTS OF THE EXODE.

The transportation has been accomplished in steamers chartered for the purpose, mostly of the Austrian Lloyd's Company. From 1,500 to 3,000 have been packed in each of these large steamers. Some terrible incidents have attended the journey. In one vessel the smallpox broke out soon after leaving Constantinople, and 160 died during the brief voyage of a week. Another steamer of the same Company, named "The Sphinx," took fire off Cyprus, and was run on shore. Some 600 of the Circassians perished by fire and drowning.

THE SUFFERINGS OF THE BULGARIAN EXILES.

The appalling sufferings of the refugees, both Moslem and Christian, who have poured into Constantinople, fleeing from before the Russian Advance, have thrown all other horrors of this great Eastern War into the shade, but there is an obscure and suffering class whose miseries, if not so acute, are at least more prolonged and depressing. I refer to multitudes of respectable Bulgarian Christians who have been exiled at various times during the war, and before it actually begun, and now languishing in Turkish prisons in the Asiatic provinces. The prisons in Turkey are vile, dismal, and pestilential, infested with vermin, and reeking with dampness. There are hundreds of political prisoners who have been thrown into these "Black Holes" to rot and die. It is only a short time since that an English Consul in one of the Asiatic cities, was instrumental in bringing to light eleven poor fellows who had been chained up for a year in the city prison. Out of a lot of 120 in a well known prison, to my certain

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knowledge thirty-two have died within three m nt' s The English and German Consuls in various localities, have reported to their governments the existence of such prisoners, and have solicited interference in their behalf. No doubt they are to be found in many places as yet unknown in groups of from 30 to 150. and when all collected they would make a large number. It is a matter of great regret that they seem to be overlooked in the conditions of peace. Certainly the Russian Grand Duke would have done a most humane and kind act, had he stipulated that all Bulgarian exiles should be allowed to return to their homes.—(*N. Y. Evangelist.*)

THE PUNDITS.

A PROLONGED discussion with some of the Pundits of these Provinces and Bengal, recently held at Sitapore both in public and in private, brings the following significant facts with reference to them as a class into bold relief.

1. The Pundits are losing themselves in those mazes of controversy in which the Sophists of ancient Greece and the sceptical philosophers of the Middle Ages lie buried. Instead of proceeding in a businesslike manner to solve questions fitted to benefit their ownselves and the world at large through their instrumentality, they are looking into the essences of things, and displaying their profound erudition and admirable mental powers in disquisitions, which are as decidedly barren and useless as they are abstruse and pedantic. "What is the essence of God?" "Of what substance is He composed?"—these and such like questions the Christian preacher is sure to find arrayed against him in his intercourse with these learned men; and woe be to him if he candidly acknowledges his inability to answer them! "If you can not answer these simple questions, if you do not know the essenee of God, what can you possibly have to teach or say!" "Sirs," you respectfully reply, "we do not know the essence of a blade of grass, how can we know the essence of God?" Ah," say they, "that is just the thing which ought to sink us in universal scepticism!"

2. The Pundits have as a class no fixed theological platform to stand upon, but they are hanging between atheism and pantheism. The disquisitions about the Absolute and the Infinite, which have led a great many profound thinkers of the age to deny the Personality of God, are the quagmires in which the learned men of our country are floundering. With a Spinoza they maintain that there can be but one substance pervading all space and all time with the realities associated with them, extensively, protensively, and substantially. The problem of problems pointed out is—"If the human soul is distinct from God, and if the Universal Soul pervades it, how can two substances occupy the same place at the same time?" You respectfully suggest that the soul being immaterial, impenetrabi ity is not necessarily one of its attributes. "Immaterial," the enraged Pundit replies, "matter cannot be *essentially* different from the soul." Is matter then God? you ask; "yes," the Pundit replies, "If there is much a being as God. The great Buddha did not believe in the existence of God because, in accordance with the atheistic sentiments of the *soukhza* school, he did not believe in the testimony of any of the senses but one—the sense of sight." And so the Pundit appears as a champion of Pantheism; but as you drive him from point to point you finally see him entrenched behind Atheism!

3. Their ideas of happiness are of the grossest description, scarcely rising above the low platform of rank, if not impure, sensualism. That a man without money, without rank, without honor, can be happy in this world is an idea which not merely never flashes on the Pundit's mind, but is invariably looked upon by it as an indubitable symptom of insanity. All the arguments they pile up in behalf of their favourite doctrine of metempsychosis are fitted to set for the grovelling character of their views of happiness as well as their inability to appreciate those sublime spiritual enjoyments which true religion places within our reach. The man who dwells in a palace, lolls over a table groaning under the delicacies, feasts his eyes on the most beautiful products of art with which his parlor is adorned, and looks down upon human beings as herds of animals as he is borne aloft in a triumphal car along a crowded street, is evidently a darling of nature, a child of fortune, the very type of happiness, while the wretch who has to keep his horses and cary his burdens cannot but be the very incarnation of misery. Talk of the higher pleasures of the mind and the soul, the refined enjoyments derivable from intercourse with great minds, and contact with great thoughts and the unutterable felicity associated with prayer and meditation, and the Pundit stares at you as if you were speaking a language beneath his notice!' His learning, acquired in the most tedious manner conceivable, is a load upon his mind, and his religion, such as he professes and practices, is an unsupportable pressure upon his soul!

4. And, lastly their prospects are dark indeed. Whether atheists or pantheists, whether champions of an all-pervading divine substance or believers in a materialism similar to what is preached by Tyndall and by Huxley, they are all most unaccountably at one in their belief in the doctrine of the transmigration of souls. They look foward to a se ies of births and deaths with the most absolute ce tainty, and a future of misery rather than of bliss is the melancholy reward before them. The calmness with which they face the heavy punishment before them is derived from despair. "Do you believe that God loves you?"—this question was put to an old Bengalee gentleman suffering from asthma, and evidently tottering over the grave. "God loves—what do you mean? If God loved me you would not see me seated in this wretched manner without money, without fame and without honour?" "What will become of you, sir, after death?" "Why, I am fated to be miserable; I have not performed the *poojahs* rightly: have not fed Brahmins and *Sanayashis*, and have done many more things. I shall certainly have to go down to a lower form of life." Such are also the Pundit's prospects! "What, sir, will emancipate your soul from these oft-recurring births and deaths?" "The knowledge that I am God's." "Have you attained this knowledge?" "No, I am still under illusion—the illusion of the senses and apprehension, and I, alas! have nothing to look forward to but almost an infinite sereries of births and deaths!" Our Christianity must be of the most unamiable character if we can think of the frightful errors which have made their lives bitter unto themselves and their prospects unutterably dark, without being instinctively led to exclaim—the Lord have mercy upon them!—(*Lucknow Witness.*)

R. C. B.

TELEGRAPHIC NEWS.

London, May 31st: It is probable that the British Ironclad Squadron, now in the Sea of Marmora, will retire to Besika Bay, whilst the Russians on their part will retire from the lines before Constantinople to beyond a line to be drawn between Dedeagatch and Adrianople as a prelude to the Congress.—The Russian Press, in discussing the situation, express their disapproval of any concessions being made to England.—A fleet composed of fourteen British ironclad frigates will assemble at Portland next week.—In the Commons last night the Under Foreign Secretary, replying to a question, said the Shah of Persia would visit England, but *incognito*.—A German Squadron is about to visit Plymouth, and from there will go to Gibraltar.—A collision has taken place between two German ironclads off Folkestone, which resulted in one sinking from the effects of the shock.

Constantinople, 31st: The Turkish Commissioners sent to treat with the insurgents in the Rhodope Mountains report that they are 30,000 strong, are well armed, and occupy an impregnable position, and that the Russian troops are powerless against them and remain on the defensive.

London, June 1st: The German Ironclad which was sunk in a collision with another Ironclad off Folkestone yesterday was the "Grosser Kurfurst," a turret ship of 4,118 tons and 6 guns (4 of 26 tons and 2 of 21 tons. The Captain and three hundred of the crew were drowned The 'Grosser Kurfurst" formed one of the German Ironclad squadron which was on its way to Plymouth.

2nd: Count Shouraloff with probably attend the Congress on behalf of Russia in consequence of Prince Gortschakoff's illness.

Berlin, 2nd: The Emperor of Germany was shot at by an assassin whilst driving this afternoon and slightly wounded. The details of the act are not yet known.—The perpetrator of the attempted assassination of the Emperor William is a Doctor Nobiling, who belongs to the Socialist party. The assassin, who attempted to commit suicide after firing the shot, has been arrested. The Emperor received thirty duck shots in his head, arms, and back, and has lost much blood; all the shots have, however, been extracted, and His Majesty is considered out of danger. The German people are much exasperated at the cowardly act.

Vienna, 2nd: Count Andrassy has informed the delegations that the Congress will positively, meet on the 11th June, Russia and England having agreed to the basis of a programme to be followed.

Constantinople, 2nd: The Russian troops have attacked the insurgents in Roumelia, but without success.

Malta, 2nd: The Saint Osyth, Helen Scott, and Clydesdale have arrived here. The Clydesdale will perform seven days' quarantine before disembarking her troops.—A review of 9,000 troops took place here yesterday, in which the Indian troops, already landed, acquitted themselves admirably.

London, 3rd: The London papers of to-day confirm the report that Lord Beaconsfield will attend the Congress. Lord Salisbury and Lord Odo Russell (British Ambassador at Berlin) will also attend on behalf of England.—The London Press augur a favourable settlement of the whole Eastern Question at the Congress.—Count Schouvaloff has started for Saint Petersburg, and from there will go direct to the Congress.—Sir stafford Northcote, in presenting the diplomatic correspondence with Russia to the Commons, this evening, said the British Government had accepted the invitation from Germany to a Conference which was to meet on the 13th instant, for the free discussion of the Treaty of San Stefano, on the understanding that the other Powers accepted. Lord Beaconsfield, Lord Salisbury and Lord Odo Russell, he said, would represent England.—Mr. R. W. Hanbury (member for Warwick) gave notice of a motion of censure on the unbecoming language used by Mr. Gladstone in his article against the employment of Indian troops in Europe, which has appeared in the *Nineteenth Century*

Berlin, 3rd: The Emperor William is doing well, and is gaining strength.

London, 4th: The forthcoming Congress is regarded with universal satisfaction, but some of the London papers have their misgivings as to the result.—The chief members of the British Ministry will go to the Cangress.—Safvet Pacha has been appointed to represent Turkey.—In the Commons last night the Under-Secretary for India, in reply to a question, said it was not the intention of the Government to interfere in the number of troops maintained by the Native Princes in India.

Berlin, 4th: The Emperor William continues progressing favourably.

Constantinople, 4th: Ruchdi Pasha has been dismissed and Safvet Pasha appointed Grand Vizier in his place, besides retaining the post of Foreign Minister. Phosphore Mustapha Pasha has been appointed Minister for War.

London, 5th: The Liberal party and the Liberal journals are opposed to Lord Beaconsfield going to the Berlin Congress. The *Times* approves the step because it will place England on an equality with the other Great Powers, and regards the invitations to the Congress as a great triumph of English statesmanship.

St Petersburg, 5th: Prince Gortschakoff has recovered from his illness and will attend the Congress in company with Count Shouvaloff.

Constantinople, 5th: The Russian Military authorities have again demanded of the Porte the surrender of the fortresses.—The Porte has refused to grant an armistice to the Cretan insurgents.—Sadyk Pasha and Caratheodori will attend Congress in addition to Safvet Pasha.

Berlin, 5th: Prince Frederick William, Imperial Prince of Germany, has assumed temporay control of the Government during the Emperor's illness.

PASSENGERS SAILED.

Per Str. *Australia*, June, 1st:

For Genoa.—Mr and Mrs Vogler and three children, Mr and Mrs Blascheck and three infants, Captain Barto Casanuova, Mr and Mrs Fischer and one infant, Mr D A de Souza and one friend, Mr and Mrs Morris, Mr G K White, Mr Meiffre, Mr F Morgan, Miss Sheffield and one child, Mr Thompson, Mons Bourgalat, and Mr Onegar.

Per P. and O. Str. *Pera*, 7th:

For Southampton.—Mr and Mrs Cook, Mr Slight, Mr Stevens, Mr Staples, Mr L Crosier, Mr T G Palmer, Mr Adamson, Mr Cooke, Mr Webb, Surg-Major Parr, Lieut J Nevill, and Mr J Staples.

For Brindisi.—Mr F Fedden, Mr and Miss Francis, Lieut Barlow, Mr Walker, and Mr T H Swan.

For Venice.—Mr R Phillips, Mr G Saville, Private T Lea, Surg-Major Davey, and A Gentleman, 2 Ladies and infant.

For Gibraltar.—Mr F A deCosta.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia*. 4th:

From Southampton.—Mrs A W Baird, Mr R Campbell, Mr Mushat, Mrs James, Major Warter, Mr J Harrison, Mrs Lilly, Mrs Forbes Sargent and two children, Mr Plowden, Mr J Kingsmill, Miss M A C Crawford, Mr F Garlie, Ma R W F King, Sergt G Saunders, Mrs Repton, and Miss Jones

From Brindisi.—Mr Farren, Capt Featherstonehaugh, Mr Waddington, Mr S Platt, Mr W Platt, and Bt Col May.

From Suez.—Mr A David, and Capt.C Woodhouse.

Domestic Occurrences.

BIRTHS.

SHARMAN.—May 24th, 1878, at Lanowlee, the wife of R. J. Sharman, Custom's Preventive Service, of a daughter.

HAWKINS.—June 4th, at Nagpore, the wife of Mr. J. Newell Hawkins, of a son

MARRIAGES.

NIVEN—BACON—June 3rd, at St Thomas' Cathedral, Bombay, by the Rev. A. G. Lewis Alexander Brown Niven, Locomotive Department, G. I. P Railway, Nandgaum, to Maria Caroline Bacon.

WELSH—JAMES—June 5th, at the Cathedral, Bombay, by the Rev. F.L. Sharpin, M.A., Surgeon-Major J. T. Welsh M.D, to Harriot Thadea daughter of G. C. Myers, Esq., Montrose, and widow of the late Surgeon-Major R. W. James, M.D, Bombay Army.

DEATHS.

CARBERY—May 5th, at sea, on board the steamer Simoon leven. Hugh, son of W. E. Carbery, aged 8 years.

SWINEY—May 17th, at Poona, Ruth, the wife of Mr. G. C. Swiney, Asst. Surveyor.

MACGREGOR—June 1st, at Smith's Hotel, Mazagon, Captan William Macgregor, of Whitby, Commander of the ship Shakespeare, aged 27 years.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada.